
DR. ALTHAM'S
SERMON
PREACH'D September the 29th. 1702,
Being the Day of ELECTION for the
RIGHT HONOURABLE
THE
Lord-Mayor.

A

1. 2. 3. 4. 5. 6. 7. 8. 9.

1. 2. 3. 4. 5. 6. 7. 8. 9.

1. 2. 3. 4. 5. 6. 7. 8. 9.

The Just and Pious MAGISTRATE.

A
S E R M O N
PREACH'D at
S^{T.} Lawrence's Church,
SEPTEMBER the 29^{th.} 1702,
Being the Day of ELECTION for the
RIGHT HONOURABLE
THE
Lord-Mayor.

By **R. ALTHAM, D. D.** Chaplain to the
Right Honourable and Right Reverend the Lord
Bishop of LONDON, and Rector of St. Botolph
without Bishoptgate.

L O N D O N,

Printed by **J. L.** for *Walter Kettily*, at the *Bishop's Head*
in *St. Paul's Church-yard*, M DCC II.



GRANADA LIBRARY
UNIVERSITY OF TORONTO LIBRARIES

AMOS V. 24.

*But let Judgment run down as Waters,
and Righteousness as a mighty
Stream.*

THE Prophet seems, in this Chapter, to reprehend the Jews for their Male-administration, both in the Affairs of Civil Justice, and Religious Worship. Though the Outward Appearance of the one made a fair Shew and open Profession of Duty and Obedience, yet the Prevarications of the other (which manifested the want of that Uprightness and Integrity which are requir'd to make both of them acceptable) carry'd such a Defect along with it to the Performances of the first, as, if We take the Prophet's Opinion, must convince Us, That He who is Irregular and Unjust in Civil Matters, can be no other than an Hypocrite in Religious Affairs.

Thus, ver. 12. *I know your manifold Transgressions and your mighty Sins : They afflict the Just, they take a Bribe, and they turn aside the*

Amos 5. 12.

Amos 5.13. *the Poor in the Gate from their Right. Therefore the Prudent shall keep silence in that time, for it is an evil time.* For this He declares, in the
ver. 21, *Name of God Almighty, I hate, I despise your Feast-days, and I will not smell in your Solemn Assemblies.* Though ye offer me Burnt-offerings,
 22, and your Meat-offerings, I will not accept them: neither will I regard the Peace-offerings of the
 23, fat Beasts. Take thou away from Me the Noise of thy Songs, for I will not hear the Melody of thy Viols. But let Judgment run down
 24. as Waters, and Righteousness as a mighty Stream.

Here is nothing wanting to the full Profession of Religious Service, as to the Outward Appearance of it: Burnt-Offerings, Meat-Offerings, Peace-Offerings, and these offered with all the Pomp and Solemnity the Jewish Worship could require; in their Feast-Days, in their Solemn Assemblies, with the Noise of Songs and Melody of Instruments. But yet, as *Grotius* Comments upon this Place, *Omnis Ritus mihi displicent donec vitam emendaveris*: 'Tis to no purpose to make the fairest Outward Appearance, if Justice does not guard the Integrity of our Actions in Civil, and true Piety in Religious Affairs.

And

And therefore, without troubling this Audience with any perplex'd Criticism, according to this scope of the Prophet, we may interpret *Judgment*, of that Equitable Justice which ought to guide our Actions in Civil Matters ; and *Righteousness*, of that true Piety which ought to accompany Us in all our Religious Affairs. Which Two Virtues, *Justice* and *Piety*, though they ought to be the particular Care of every single Person ; yet because they are the Two main Pillars by which the Publick Welfare is supported, must be more peculiarly the Care of those in Power. And that We may the better understand the Reason of this, I shall, upon this Occasion, endeavour to Discourse to You,

I. *The Necessity of Magistracy in General, for the support of Piety and Justice.*

II. *The Advantage of a truly Just and truly Pious Magistrate. And,*

First, *The Necessity of Magistracy in General, for the support of Piety and Justice.*

I.

Though

Though the Correction of Vice and Irregularity, be one End of Government ; yet the first Aim and Intention of it is of a Nobler Institution, for Man, at first, was made upright.

Eccl. 7. 29: Eccl. 7. 29: The crooked Devices he sought out were of his own Invention ; and therefore, had we kept our first Integrity, the only End of Government had been, to have preserved that beautiful Order and Harmony in which the God of Order at first created all Things. The clear Apprehensions of our Understandings, and rightly-directed Intentions of our Wills, would have let us see, and engaged us to maintain, that well-appointed Order which the Natural Dependency of Creatures upon one another, and All of them upon their Great Creator, direct us to.

For All Obedience, and consequently the Regular Management of All Authority, is founded upon the Notion of Dependency. Dependence speaks a Want or Indigence of something in the Depending Person, he cannot give himself ; and supposes both Ability and Goodness enough in the Person depended on, by which he is apprehended as both capable and willing to give us what we so depend upon him for. This naturally subjects

subjects the Will of the Dependant to the Will of the Superiour : And where we are sure of such a Superiour whose Actions and Commands are directed by a steady Justice, and constant Goodness, produces in Us a ready and chearful Obedience.

This is the Reason of our Submission to the Great Governour of Heaven and Earth : His Act of Creation gave *Him* an Authority over Us, because it gave *Us* a Dependance upon Him. We depend upon Him not only for our First Being, but for our daily Preservation, and continual Conservation in that Being ; and further yet, depend upon Him for the Improvement of it to Everlasting Being. And therefore if we expect either the Continuance of these Blessings, or the great and final Improvement of them, We must (as faithful Dependants ought to do) submit our selves to His Will, and obey those Rules and Laws he directs us to, for the obtaining of them.

The same Principle will lead us through all the Reasons of Obedience to Humane Magistrates. For God Almighty seems to have directed, in a Wise Order and Disposition, All Created Nature to a Subordination, not

B only

only to Himself, but to one another : The Inferior, Sensitive and Inanimate World are plainly submitted to the Dominion of Man, by the Positive Law of God. We our selves are sensible, we are *made somewhat lower than the Angels* (as the *Psalmist* expresses it ;) and therefore do They, but 'tis by God's Appointment, when we deserve it, become our Guardians : The Order of Creation, and the Laws of Propagation, lead us to the same Notion of Dependance and Subordination. For Mankind was not created in a state of Equality : Nor ever was there such a state of Nature, as some have fondly conceiv'd, where every one had an equal Right to all things.

But the Law of Propagation, gave us, without Being, the Duty of Subjection to our Parents. Natural Benefits bring along with them Natural Obligations ; and there neither is, nor ever was any such thing as Absolute Freedom : but we are all Ty'd and Oblig'd, by such Rules, and to such Duties, as the Relative Order, Dependance and Subordination of Things to one another, does lay us under. The First Man was oblig'd to Worship that God who was the Author of his Being, to obey

obey his Will in all things, and serve Him by all the Acts of Piety a Natural Gratitude could direct him to ; and as his Race encreas'd, there encreas'd with them not only the several Relative Obligations arising from their Dependance upon, and Subordination to their Maker, and their Parent, but also all those other Obligations which arise from the Social Communications of Multiply'd Mankind, Common Justice and Equity to all, Care and Protection of those who want our Assistance, Pity and Compassion for such as fall into Distress, and all that Peace, and Order, and Common Charity can require for the Well-being of a Multiply'd Community.

These Natural Obligations increasing with the Multiplication of Mankind, did necessarily engage them to enter into larger Combinations, and erect more extended Societies than the single Family-Oeconomy requir'd. For the single Duty of a Family could not exhaust all the Virtues and Conveniences the Social Principles of Humane Nature were capable of being extended to. *To do unto all Men Mat. 7. 12. as we would they shoule do unto Us,* is a Rule of a larger extent than to be confin'd to Duty to Parents, Relations, or even common

Neighbourhood ; and therefore the Benefits of such an Universal and such an Equal Justice naturally led Men to those larger Combinations we now call Nations, Kingdoms, or Commonwealths ; and the Extent of these did as naturally introduce the Necessity of such enlarged Inferences and Deductions from the Common Principles of Piety and Justice, as might be sufficient for the Well-being and Support of them, which is what we now call *Polity* or Government.

Thus we see the very Principles of Nature, by making us Dependents upon God Almighty in the first place, and upon another in the next place ; for all the Advantages that can arise from a Sociable Nature, do directly lead us to all the Acts of Piety and Justice which may be useful to Us, either for gaining God Almighty's Favour, or for conciliating Love, Peace and Union among our selves : And were these Principles (which are the just Consequences of the Perfection of our Nature) made the constant Guide and Direction of all our Actions, they would produce among Mankind such a beautiful Order and Harmony of Things, as would let us see Government in its most amiable and charming appearance ; and

and sufficiently convince us, that the *Higher* Rom. 13. 1.
Powers are Ordain'd of God.

The Great would not oppress the Mean, the Rich would not despise the Poor, the Strong would not injure the Weak ; but they would All in their several Stations, and according to their several Dependencies and Subordinations, contribute, what in them lay, to the Common Order and Publick Welfare : And therefore let us see *Justice* without a Sword, and *Peace and Righteousness* continually embracing and *kissing each other.*

But if these be the Natural Principles and just Consequences of a Sociable Nature, when rightly directed ; Whence is it that we find a necessity for severer Justice ? St. James will tell us, That *All our Wars and Fightings among Jam. 4. 1.* our selves, proceed from our Lusts, which war in our Members : And St. Paul will tell us, That the Magistrate who does not hold the *Sword in vain,* is and ought to be a *Terror* Rom. 13. 4. only to the Evil.

If there had been no Sin among us, there had been no need of Punishment ; but Sin being a Transgression of the Law, is a Breach of, or Deviation from that Rule and Order which a Natural Dependence and Subordination

*tion should direct us to. Punishment is rightly
Grot. de Jure defin'd by the Lawyers to be Malum Passionis,
Belli, lib. 2. propter Malum Actionis ; The suffering Evil,
c. 20. 1. for the Fault of having committed Evil.*

*Justitia est
constans &
perpetua vo-
luntas Jus
suum cuique
tribuendi.
Instit. lib. 1.
tit.*

Hence arises the Necessity of that Roughness of Authority, which is now highly necessary for the support of Piety and Justice. For what is Piety, but a Submission to the Law of God ? What is Justice, but a Compliance with that Common Law of Mankind, which commands us always to give every one what is their own ? But Sin, in all its kinds, breaks in upon both these, it cheats our Affections with false and mistaken Objects of their Desires ; it perverts our Wills, and makes them obstinate, and less pliable to the Commands either of God or Man. This brings Confusion and Disorder among us ; and instead of a Submission to the Will and Authority of God, and of our Governours, subjects us only to the Lawless and Irregular Motions of our Lusts and Passions : It hurries us with such a blind and impetuous Fury, and so distorts all the Faculties of our Mind, that we are no longer able either to give to God what is God's, or to Cæsar what is Cæsar's.

Mat. 22. 21.

The

Election of the LORD-MAYOR. II

The whole Force, even the very Nature of Sin, is built upon *Disobedience*: A Refusal to comply with the Just Rules and Laws of Authority, that we may follow our own corrupt Affections, and do every one what seems best in our own Eyes, which was the Character of *Israel* in Confusion, when *there was no King* Judg. 17. 6. *in it.* Every Sinner therefore, of what kind soever, does by this means become a Publick Enemy, a Common Disturber of all Peace and Order, and therefore such as ought to be Corrected by the Roughnes of Authority.

This it is that arms *Piety*, the Meekest Virtue, with the Thunder of Spiritual Censures: This it is that arms *Justice*, the most Equal Virtue, with the Sword of Vengeance; and makes that Magistracy which was intended for the Comfort, Care and Protection of Mankind, become a Terrour, but 'tis *only to the Evil*.

All Sin is originally Spiritual, and is first the issue of a Corrupted Mind, before it becomes the Practice of a Polluted Body: It breaks first the Order of the Spiritual World, and then breaks forth into All those Outrageous Disorders which unsettle and discompose the Peace and Quietness of Mankind. Our

Saviour

Mat. 15. 19. Saviour tells us, *That out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witnesses, Blasphemy, and these defile the Man first, before they do, by their evil Consequences and boisterous Effects, disturb the Peace of Mankind.* And therefore the Magistrate is very justly and very deserv'dly said to be the *Guardian of both Tables.* The Worship of God which Piety commands, the Duty to our Neighbour which Justice exacts, ought both of 'em to be the Common Care of Government, because they do both of them equally conduce to the Publick Welfare, and Support of it.

Not that we must, with the Disciples of *Eraetus*, give up the Sacred Privileges of the Spiritual Authority to the Civil Magistrate ; for God Almighty has sufficiently distinguish'd the separate Powers of the Spiritual and Civil

Psal. 77. 20. World, when He was pleas'd to lead his People, like Sheep, by the hands of Moses and Aaron ; nor yet so far follow the bold Encroachments

Psal. 149. 8. of Rome, as to bind our Kings in Chains, and our Nobles with Links of Iron : For that is the Prerogative of God alone.

But we must consider, that Christianity came into the World without any Alteration or Diminu-

or Diminution to the External Authority of Civil Power ; but yet, brought a Spiritual Authority with it, which did not interfere with, but rather strengthen and confirm the Power of the Magistrate. The Christian is no less a Subject, for being such ; nay, even his Religion ought to make him the better Subject. For St. Paul exhorts, That *first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for All Men : For Kings, and All that are in Authority ; that We may lead a quiet and peaceable life in all Godliness and Honesty.* And to shew us yet further the Advantage of Christianity to the Peace and good-Order of the World, He descends even to the lowest Dependencies and Relations : *Let as many Servants as are under the yoke, count their own Masters worthy of all Honour ; that the Name of God, and his Doctrine be not blasphemed. And they that have Believing Masters, let them not despise them, because they are Brethren : but rather do them service, because they are Faithful and Beloved, Partakers of the Benefit. These Things Teach and Exhort.*

Chap. 6. 1.
---- ver. 2.

So that the Spiritual Power, which was given by our Saviour, for the Improvement of Mankind in his Spiritual Kingdom, neither ought

to be Usurpt by Unconsecrated Hands, nor yet must it interfere with the Duties and Authority of the Magistrate ; but they ought both to conspire mutually to the setting forth the Glory of God, and setting forward the Salvation of all Men. It was always the own'd and acknowledg'd Duty of the Magistrate, even in all Ages of the World, That he should have a Common Care for the Exercise of Religion : And yet even in all Religions, False as well as True, we find not only a separate Power, but also a separate Order of Men appointed for that Service. And therefore the Common Duty of the Magistrate is no more to interfere with their Office, than it is Theirs to interfere with His, but only to protect and Guard Those by whose Intercessions with the God he Worships, He expects those Blessings which are to guard the Tranquillities of his Time.

The Christian Religion therefore, above All others, has the best Title to this Favour and Protection ; because, beyond all others, it is the most able to make the best Return for it. For Christianity enter'd the World, as the Soul does the Body, without any Disturbance of its Organiz'd Parts, only with this

this addition, that it gives new Life, fresh Strength and Vigour to it. The Duty of Obedience, which was before supported chiefly by the Force of Power, becomes now a Duty of Conscience, and is Inviolable. We must Obey those who are set over Us *for the Lord's sake*: That Lord who Bought us; and, if we expect to be His, requires the Performance of this Duty from Us.

Further yet: The Christian Religion does still better deserve the Favour and Protection of the Civil Power; because, we find, 'tis Sin, the Scandal of our Nature, which brought upon us that other Scandal, the Punishment of it. For what are Whips and Gibbets, but the Reproaches of a Debauch'd Integrity, and Ruin'd Honesty? Upon this Account, I say, the Christian Religion will still better deserve the Favour and Protection of the Civil Power; because, as much as in it lies, it strikes at the very Root of Evil, lends All its Force to the preventing those Reproaches of our Nature; and, as far as it prevails, does what it can to quit the Government from the slavish and uneasy Task of inflicting them.

Thus then it is, That Piety and Justice do both of them require the Common Aid, Pro-

tection and Assistance of the Civil Power ; and thus necessary is it that they should both of them have it, that they may be able both of them to compass their Common Ends and Designs, the Good-Order, Peace and Quietness of Mankind in this Life, in order to their Everlasting Peace in another Life. And therefore, from these Considerations, I hope we may inferr the Necessity of *Magistracy* in General, for the Support of *Piety* and *Justice* amongst Mankind.

The next thing we have to consider, is,

II. Secondly, *The Advantage to Mankind, of a Truly Just and Truly Pious Magistrate.*

If *Magistracy* in General be thus Necessary to the Support of Piety and Justice among Mankind, the Advantage certainly of a Truly Just and Truly Pious *Magistrate* must be every way Great and Valuable. For 'tis the only Care of such an One, to answer all the Ends of Publick Society. Whatever may conduce to Peace and Happiness, to Love, Concord and Union with one another ; whatever may promote the Welfare and Advantages of those committed to his Charge ; whatever, lastly,

lastly, may be useful to the Common and Publick Good, all private Ends and Designs set a-part, will always exercise his Diligence, his Care and Assiduity.

His Piety will oblige Him to Support and Protect Us, in all those Religious Duties, we owe to God Almighty, as Dependents on Him ; and a just Observance and Performance of them, will be sure to return us the Blessings of Heaven for them. *Prove me Mal. 3. 10: now, saith the Lord of Hosts, by the Prophet Malachy, if I will not open you the Windows of Heaven, and pour you out a Blessing, that there shall not be room enough to receive it.* The Divine Assurances are very full and strong to a Faithful and Obedient People. And therefore, where the Magistrate Himself is truly Pious ; as He cannot but be fully convinc'd of the Reality of these Advantages, so will the strength of that Conviction oblige Him to use his utmost Care and Diligence to bring all under his Guidance and Command to the like Persuasion and Assurance with Himself : And then an Uniform and Universal Piety will make us worthy the Care of Heaven, fit to be the Darlings of his Providence. *And when the*

Psal. 124. 1. *the Lord is on our side, we need not fear what Man can do unto us.*

But besides this Assurance of the Divine Protection and Assistance, the Magistrate's more immediate Care of Piety and Religion has yet further a mighty Influence upon the Publick Welfare, inasmuch as the very Nature of Religion is apt to mould and model the Tempers of Mankind into a more easie and pliable frame of Mind ; even such wicked Politicians, who, like *Achitophel*, are for framing all things upon their own Counsels, and have yet Effrontery enough to deny or deride the Power and Providence of God, have yet thought fit to allow thus much to Religion, and for this reason have granted it a Place even in their impious Schemes.

For, observing the constant and settled Effects of Religious Principles, and Religious Education, they take and use them as they find them, without considering the Cause of such Effects, or whence it is the mighty Influence of Religion does proceed. For Religion teaching us, that our first Dependance is upon God Almighty, teaches us also, that our highest Obedience is there due, where we expect our supremest Happiness ;

piness ; and therefore that Great End being fix'd before us, makes us look upon all others as Subordinate Designs, and Intermediate Means, which must be us'd no otherwise than as they may be serviceable to the compassing of This.

This secures the Pious *Magistrate* from all single and sinister Designs, because He considers He is *the Minister of God to us for good*, and therefore does not so much endeavour to enhance his own Majesty or Grandeur, as He does to advance the Honour and Glory of God ; because he knows that by that Means he must improve the Happiness and Welfare of His People. This obliges a Religious and Obedient People to an easie and a ready Compliance with their Duty, because they know, a Just Performance of that here, is the only way to their great Reward for it hereafter.

And therefore, when either Exorbitant Power, or any other Calamity throws them under Misfortunes of any kind ; gives them an humble Resignation, endues them with submissive Patience, because they know 'tis not the Happiness of This Life they aim at, but that of Another. Thus do the Principles of Piety

Piety and Religion every way improve the Common Welfare and Happiness of Mankind, and make a truly Pious *Magistrate* the most useful and advantageous Instrument to Us for Our Good, that God can give, or We desire.

And the same Principle will securely guard the Pious *Magistrate* in the Exercise of his Justice, and make Him as truly Just, as He is truly Pious. For the Justice of all Humane Law, as it is derived from, so must it be measured by the Justice of Divine Law. The Divine Eternal Law, the Law of Perfect Nature, or what we call the Law of Right Reason, and the Divine Revealed Law, are like so many general unconfessed Principles allow'd on all hands to be the Standard of our Actions. And the particular Municipal Laws of any Place or Country, are, or ought to be, no more than Just Inferences and Deductions from them, adapted, by the Wisdom of the Government, to the particular Circumstances and Conveniencies of that People, Place, or Nation, for that Time, and for those Circumstances; and therefore tho' the other are Eternal and Immutable, yet are these, in their nature, changeable.

However, yet this Mutability should not be at the Command, and under the Disposal of every

every Capricious and Disaffected Person ; nor should the Alteration be too frequent, or too sudden : but as it was the Wisdom of the whole Government which first adapted them to the Circumstances and Conveniences of Place and People, so ought it to be the same Wisdom which ought to judge of the Inconvenience, and will hardly admit of the Alteration till it finds the Inconvenience, become flagrant, observing always that Wise Rule of the Wisest King, *Follow not those who are given to Change.* And therefore the Justice of the Magistrate, who is not entrusted with the Legislative, but only with the Administration of the Executive Power, will be first and chiefly employ'd in securing the Fences of that Constitution entrusted with Him, against all the Dangerous Attempts and Disturbances of an unreasonable Innovation. For a common Modesty should direct Us to think our Forefathers may have been as Wise, as We can think our Selves : And therefore while the Publick Wisdom thinks fit to continue and enforce the Wise and Happy Constitution They have left Us, 'tis not only Unreasonable, but Undutiful, nay, Turbulent and Seditious, for any of less Authority to offer at an Innovation.

Here then the Justice of the Publick *Magistrate* must fix his Standard, and guard the Sacred *Depositum* entrusted with Him, against all the Encroachments upon it, of all kinds whatever.

And if we briefly survey what the Sacred Trust is, in relation to the two great Vertues now before us, of *Piety* and *Justice*, we shall find it such a lovely and amiable Structure, as will necessarily engage all good Men to give their utmost Assistance to the *Magistrate*, for the Support of it.

For, in relation to *Piety*, our Fore-fathers have left Us a Religion so well Reform'd, that we dare appeal to the Test of Scripture and Primitive Christianity, for the Tryal of its Doctrine; a Worship so well directed and secur'd from the Fooleries of Superstition on the one hand, and the slovenly Defects of Fanaticism on the other, that it is justly answerable for all that the Publick Service of God can require of Us; so Full in its Humiliations and Confessions, so Comfortable in its Absolutions, so Piously Thankful in its Praises and Thanksgivings for Blessings already receiv'd, so Devoutly Fervent in its Prayers and Petitions for Divine Favours continually expected, that there

there seems nothing wanting to the highest Perfections of Primitive Purity but only the want of that Authority and Discipline, which, by Publick Direction, we do constantly lament ; and were it happily retriev'd, would be as much a Security to Publick Peace, as it would be a Lustre to Religion.

And for the Publick *Justice* of the Nation, 'tis such as is deserv'dly not only the Admiration, but the Envy of our Neighbours, the Honour of our Government fix'd in a very Ancient and Well-settled Monarchy, the Rights and Liberties of the People so well fenc'd and secur'd by Just and Equal Laws, that neither the Power of one, nor the Privileges of the other can ever break their Bounds, while so Equal a Constitution is able to preserve its Force and Vigour. Under this Happy Establishment We have often preserv'd our Neighbours from Oppression, We have frequently held the Balance of this Western World ; and while we securely enjoy our own Liberties at Home, are at this time Honourably Engag'd to secure the Liberties of all *Europe*, which God Almighty give a Prosperous Success to.

I need not mention the Common Management of Justice amongst Us, where the Meanest Subject

Subject has an equal Title to it with the Greatest ; nor yet the Execution of the Penal Part of it, which is Manag'd with so well-temper'd a Severity, as is almost peculiar to the Good-Nature of the *English* Nation : so Pious, so Wise a Constitution as this is, will not only require the Care and Justice of the *Magistrate*, but of all Honest *English-Men* for the Support of it.

And for Our greater Encouragement to it, We have a Bright and Illustrious Pattern set Us, by Our Gracious SOVEREIGN, under GOD, Our Supreme Governour upon Earth. Her *Piety* shines forth in as Constant a Duty to Her Maker, as Her *Justice* does in a Careful Protection of Her People. And under such a Sovereign, We may profess a *Faith* We need not be ashame'd of, and be sure of such a *Defender* of it as We need not doubt of.

When therefore the Advantage of so Wise and Good a Constitution Invites Us, the Great and Royal Example of such a SOVEREIGN gives Us Encouragement to it ; when, further, the Royal Bounty does not think fit to Send, but Gives You the Privilege of Your Own Election ; Let the Success of This Day end in the Choice of such a *Magistrate* as is truly Pious, and truly Just ; as Faithful to the Laws and Service of His God, as He is to those of His Prince and Country. And let Us All Pray, *That the Course of This World may be so Peaceably Order'd by the Governance and Providence of God, that His Church may Joyfully Serve Him in all Godly Quietness, through Jesus Christ our Lord. Amen.*

F I N I S.



E R R A T A.

PAge. 8. line 14. read *one another* ; p. 15. l. 21. for *lends r. bends* ; p. 13. l. 13. delc yet ; p. 20. l. 15. for *unconfesed r. unconfesed*.

Q 16